

DAILY MAGAZINE PAGES FOR EVERYBODY

The Home Is the Place for Woman!

Suffs and Antis Both Agree on This

Mrs. Sherman Booth, Aggressive Lobbyist, Tells Why Her Associates Need Vote to Protect the Home.

Woman-Made Laws Shown to Be Justification of Ability and Dispatch, She Tells Her Interviewer.

By FLORENCE E. YODER.

"There is one question upon which the suffs and the Antis both agree—strange as it may seem. We are one in the statement that the woman's place is the home, and that all of her best efforts should be directed toward its preservation."

This is the statement of Mrs. Sherman Booth, a member of the Congressional committee of the National Woman's Suffrage Association, and chairman of the legislative committee which did so much to win equal suffrage for the women of Illinois.

Mrs. Booth's remarks followed the reading of the words of Mrs. Simon Paruch, an ardent anti of New York, who, in a speech before the New York City Federation of Women's Clubs, said:

"The preservation of the home, which men, after winning it by sacrifice of treasure, of health, and of blood, have given into our keeping, presents to woman her true mission. This is her divinely appointed field—a field, too, that is not diminished by the transference of much household drudgery to the factory. Rather has this release increased woman's opportunity for enhancing the material and spiritual welfare of husband and child and brother."

We glory in this task as the most potent in the world's work, and our chief opposition to equal suffrage is encountered by the fear that these sacred influences upon our dear ones, especially our mission in the training of children for high citizenship, appear to be menaced by it."

"This is indeed the main plea of the Antis," said Mrs. Booth, with a smile, as she read the paragraph "that woman's place is the home. We agree, for we believe that the ballot is the greatest protection to the home that could be put in the hands of women, and have proven conclusively that she would use the ballot for such administration."

Taught Her Son, Also.

Mrs. Booth was one of the moving factors in the Illinois fight and was present at a whole session of the legislature, lobbying for her cause. During that time, she told the today, she not only lobbied consistently, but in the alternate days when she made a flying trip home, she saw to the education of her son, and taught him the Montessori system with such success that he learned to read and write DURING THAT SESSION OF THE LEGISLATURE, at the age of four years.

This seems to be a pretty apt illustration of the old saying that the hand that rocks the cradle was helping to rule the world! At least one hand was on the cradle while the other was fighting vigorously for the rights of other women.

"We want the vote primarily because of the home," reiterated Mrs. Booth.

"The state is so much the overparent today that I cannot look after my home without the vote. The law says when the child shall go to school, what books it shall study, what food it shall eat, what carriage it shall use, when it shall be vaccinated or given serums, prohibits the child with truant officers, truant schools, juvenile courts and tells when it may quit school and when it may go to work."

It is through franchises gained by the ballot that I can tell what to pay for my water, gas, my electric light and my telephone. It is by the vote that liquor questions are decided and ordinances adopted for the regulation of morals."

"I happened to read yesterday, where the women of Kansas City are protesting against a veto to the policy of licensing prostitution and making the community a shanty in the shameful guise. In another column I saw where an ordinance prohibiting saloons near schools and churches had been snuffed in a similar way by an ordinance which happened to be Kansas City's most notorious saloon-keeper. Are those not questions that affect the home? And will anyone say that the virtuous women of Kansas City are able to give their homes the fullest possible protection?"

There are so many home features in municipal or state administration as business features. Perhaps you may remember that the Indiana Legislature recently passed a \$5,000 appropriation for the better care of lepers, and deeded an appropriation of \$5,000 for the better care of children.



MRS. SHERMAN M. BOOTH AND CHILDREN.

Do you see what I mean? I do not question the importance of the appropriate for the revenue-producing home, but I believe it has been well had some woman been in that legislature to stand up for the non-revenue-producing child."

Man-Made Laws.

"My own statements in this matter," she said, "might seem to you a little biased, so I will show you an article by George Creel in the current issue of the Century Magazine, in which the active work and breaking results of equal suffrage are tabulated. The Antis say that the men were going to make these laws anyway, when they got around to it. The time limit in Colorado expired long ago that equal suffrage became a crying need, and George Creel's enumeration of the laws which the women made, and which the men were 'going to make' is a definite and most just justification of woman's ability and dispatch."

Some three divisions that have followed enfranchisement in Colorado may be classed by years, beginning with the first year, 1902. "From 1902 to 1909, a state house for dependent children, three of the five members of the board of control to be women; making the mother joint guardian of the child with the father; raising age of protection for girls to sixteen; a factory inspection law; and the creation of the indeterminate sentence, out of which Tom Tamm's sentence for 'home-and-trust' idea has been evolved."

"From 1909 to 1910, juvenile court system; drastic compulsory education law; a child labor law taking little ones under fourteen out of factories, stores, and mines; and forbidding the employment of those under sixteen in unwholesome or dangerous trades; making father and mother joint heirs of deceased child; providing penalties for failure to support aged or infirm parents; a traveling library com-

mission, consisting of five women, for the purpose of seeing that books reach the most remote mountain camp and prairie hut; making it a criminal offense to contribute to the delinquency of a child; a local option law, and the establishment of a state free employment bureau, with offices in all the principal cities and towns."

"Considering the laws enacted subsequent to 1910, mark the new economic and industrial emphasis: creation of a minimum wage commission, with power to act; establishment of \$20 as a minimum monthly wage for teachers and doubling the length of the minimum school year; amendments putting teeth in the child labor law; the factory inspection law; and the compulsory education law; a workmen's compensation act; a law putting loan sharks out of business; a strong non-support law; and a companion statute making non-support an extraditable offense."

"Now the Antis might say," she continued warily, "that my first thought after reading the excerpt from Mr. Creel's article, 'that in all that long list there is no mention of the worst enemy of the home—the saloon.' But Mr. Creel is to be forgiven; he knows his subject and has reserved this special point for a paragraph all its own. How's that? Mr. Creel says:

"With regard to the liquor traffic, there can be no question that the voting women are as bitterly opposed to the saloon as she is to the brothel. Kansas, of course, has had state-wide prohibition for years, and Illinois, Oregon, and Arizona, where the women vote is scarcely a year old, cannot be fairly counted either one way or the other. All the other six, however, have local option laws that are huge, and the liquor like some drug, blotted."

"Wyoming is 90 per cent dry, Colorado has fifty dry counties out of sixty-two, and Utah has twenty-eight counties are 'wet,' and sixteen are 'dry.' Mining camps, Idaho, on per cent dry, passed a search and seizure bill at the last session; also a law compelling an oath from patrons of drug stores. And California's list of 'dry' towns has grown from 209 to over 600 since suffrage."

"Looks rather like we attended to those matters which were home affairs pretty thoroughly, doesn't it?"

Tomorrow's story, "Tommy Mouse and the Brownie."

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Bedtime Tales For Kiddies

HOW JOEL AND AMOS FOUND A HOME.—Part II.

(Continued From Yesterday.)

"What could we do if we had?" asked Amos.

"We could remove one of the stones from this wall and look out. In that way we might be able to let one boy down and he could find out what had happened."

"Yes, he might do that, but if old Pumpkin Head caught him we would never know," said another.

But after a while it was decided to try, and each boy worked on one stone with his hands, and then another took his turn, until at last the stone became loose, and in a short time they had removed it.

But there was a second and a third stone, and it took another day before they saw the light through the opening. One boy looked out, but he quickly drew in his head. "We are above the top of the trees," he told the others.

"The very thing," said Amos. "We can let a boy down into the tree and he can take a look about first and I will be the one to go, for I have climbed trees all my life, and it cannot be worse than starving, no matter what happens."

They formed a chain by taking hold of hands, and Amos was let down into the tree, and after a while the boy who was watching through the hole in the wall saw him climb down and disappear. They waited what seemed to them hours and then they heard the key turn in the lock and the door swung open.

"I have not heard a sound or seen anyone," Amos reported. "The door was open and I could see something shining in the hole we dug, but I did not stop to look."

All the boys went out and along the hall as quietly as they could, listening every now and then, but nothing could be heard.

They went first to the room where they had always eaten, and found a good hot dinner on the table, which they hastily ate.

Then they felt more courageous, and went downstairs. In the hall they could see the chest, which had been opened, and quantities of gold in it was scattered along the ground to the door and along a path around the house, as though some one had dropped it as they carried it along.

The boys followed the shining tracks and came to a hole in the ground like a cistern, and when they looked in there was old Pumpkin Head lying at the bottom with gold all around him.

One of the boys climbed down and found that the master was dead. He had come upon the place where he intended to hide his treasure before he had expected, and fallen in on his head, and there he was dead among the gold he had made the boys work so hard to get.

The boys filled in the hole without moving the gold and covered it with stones; then they looked over the strange place to find out who cooked the meals, and in a hut of stone not far from the house they found an old man who was deaf and dumb cooking supper.

"He has cooked every day, I suppose, said one boy. 'For there was no one to tell him not to, so that accounts for the dinner we found on the table when we went there today.'"

As none of the boys had homes and were orphans they decided to live in the stone house and take the gold which they found under the stairs, as well as in the chest, for they had worked for it and there was no one to claim it.

How it came there they never knew, and the old deaf cook could only shake his head when they tried to make him understand what they said. He lived with the boys and cooked for them, and seemed to be contented.

With the gold the boys had a comfortable house built and lived happily together the rest of their lives, and the people who knew of them called them the Twelve Princes of the forest. All travelers who passed that way always found a welcome and good food and shelter without paying for it, for the Twelve Princes had more than they could use and were glad to share it with others.

Tomorrow's story, "Tommy Mouse and the Brownie."

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The Morals of Tomorrow

LESS hypocrisy, less pretense will mark the new standard of morals, says Kate Waller Barrett today in her installment of articles published exclusively in The Washington Times on the perplexing problems involving a readjustment of community standards to meet new social conditions.

She sees hope in the growing class of women who are seeking self-development and progress rather than matrimony. That the family will be still the unit of society she believes, but there must be a new conception of the family. There is no institution so sacred that it can expect to escape investigation, and, if any part of the human family needs readjustment, she declares, we must courageously face the issue.

By KATE WALLER BARRETT.

The Woman of Today is trying to live her true life in spite of the many difficulties which are in the way of her doing so. She is able to use the few instruments she has more effectively than did her predecessors and consequently she has made significant progress.

From this very development of women will come a different standard of morals for tomorrow. There will be less pretense, less hypocrisy. Women are getting terribly tired of trying to live up to the role prepared for them in the days of Knight Errantry.

Men have long since laid aside the trappings and the language of the knight, except for an occasional Don Quixote, who is the laughing stock of the community, but they still expect women to occupy the same attitude as in the olden days. Because men have expected this, women have tried to pretend to do it, but the time has come when she sees the folly and sin of this constant attitude of deceit.

Through With Pretense.

Because she sees the evil effect upon her own sex, as well as upon men, and that the much vaunted "indirect methods" for reaching their end is often the direct method for the disintegration of character and the lowering of morals. Thinking women are through with the pretense.

The price of posing as the clinging vine when they are able to stand alone has affected both the vine and the tree to which it is supposed to cling.

Both sexes are demanding a truer and more natural attitude toward each other, and if either sex is to reach its highest goal, this must come.

There is a growing cleavage between classes of women. The one grade is more anxious to get married, to shirk responsibility, and to get rid of burdens than they have ever been.

On the other hand, there is a growing number of women who are not seeking matrimony, but self-development.

Marriage As Crowning Beauty.

When marriage comes to them, it will be as the crowning beauty of life and they will be ready to take their full share of the responsibilities as well as the benefits of the union. They will be capable of doing their own part toward making marriage a success, and if because of any untoward accident, the man cannot fulfill his part of the contract, she

will be able to throw herself into the breach and in some measure do his part as well.

This type of women will never earn a dollar for the lazy, inefficient man; but if by illness or accident he is prevented from fulfilling the duties which justly belong to him, she will swap duties with him.

Until this idea has been reached we cannot expect a perfect state of ONENESS in the marriage relation.

Much of the present-day morality is pretense. False standards have been established, and those who apparently keep them are often no better, and sometimes worse, than those who break them. While it is true that self-indulgence and an exaggerated egotistical self-consciousness has made many guilty of all sorts of crimes against themselves and society, the number is still larger of those who have been sacrificed on the altar of technical virtue and hollow shame.

Morality of the Future.

The "whited sepulchre" has had its day and the morality of the future will have less regard for appearances, and more regard for realities.

There was never a time when so many women were ready to sacrifice everything for the "eternal virtues." This intelligent sacrifice will bring its return in a healthy, vigorous moral tone.

The family will always be the unit of society, but it must be a family in all that the family was intended to represent, and not a job lot of individuals grouped together under one roof and bearing the same name.

The recognition of the prevalence of the type of family is shown by the common saying that "God gives us our relations, but thank God, He leaves us free to select our own friends."

In that happy tomorrow blood will be thicker than water because it will be a right kind of blood, and instead of the present sentence in the marriage service we will read:

"Those whom God has joined together, NO man can put asunder."

We would not be misunderstood as approving of any of the unholy makeshifts which have been offered for some of the present day evils. The remedies offered are worse than the disease. Free love, divorce, affinities, and the evils which follow in their wake, are much worse than anything which we have now. But we must not be afraid to recognize



MRS. KATE WALLER BARRETT

that we are still groping in the dark, and that no institution is too sacred to be investigated and no one who is a true friend of progress should be afraid of the light.

Must Pay the Price.

Dioegenes asked Alexander the Great, who stood at the entrance of his tub, to stand out of his sunshine. Even the presence of so illustrious a person could not compensate for the loss of the light and the warmth of the sun. Our social life, with the home circle as its center, was a happy and satisfying institution for those who were privileged to enjoy it in its fullness, but for those outside the charmed circle it offered insuperable difficulties to their advancement.

If the charmed circle is purchased at the expense of any part of the human family, the price is too dear, and if it cannot be adjusted to the needs of the human family, we must resign it, even if it cost a pang to do so.

Like some beautiful creature of the sea that crawls upon the sands and leaves there its beautiful shell-house which it has outgrown, so must we leave behind us the things that cramp and warp. They are beautiful, and while they offered opportunities for development, they became a cross upon which is crucified that which is best.

Thus one by one are the forms and achievements of human progress outgrown by the Children of Eternity, and are left behind on the sands of time.

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